
Monday, February 6, 2023 ▫ Read Romans 5:12–14

Questions from the Scripture text: How is v12 related to the idea of union with Christ that has just been discussed in v11? Through whom, did what, enter where? And what entered through sin? To whom did death spread? What had they all done? What was in the world before the giving of the law (v13a)? But what cannot be imputed without a law (v13b)? When, and by what law, then, had all men sinned (cf. v12a)? How do we know that sin was being imputed between Adam and Moses—what reigned during that time (v14)? During that time, whose transgressions were some people’s sinning not quite like? What did Adam’s corporate/federal act make him to be? Of Whom was Adam this type/forerunner?

Does it seem wrong to you that we would be forgiven through another Man’s death, and blessed through another Man’s obedience?

Romans 5:12–14 looks forward to the sermon in this week’s midweek meeting. In these three verses of Holy Scripture, the Holy Spirit teaches us that **the reality of federal representation and union with our federal head is already obviously true in the fact that we are spiritually dead sinners who also physically die.**

The apostle has just referred to the centrality of union with Christ in our reconciliation with God. We did not receive reconciliation as an abstraction. It came through Christ’s blood and through Christ’s death, but even more than that it came in Christ Himself—even *within Christ* Himself. Believers were in Him in His obedience and death and resurrection. They are still in Him in His life (cf. v10). And it is in Him that they are reconciled to God as blood-redeemed sinners, and lovingly adopted children.

Now the apostle shows that this federal representation and union is not something new. All men sinned in Adam (v12–13), and all men died in Adam (v12, 14), which occurred in part because humanity’s union with Adam in his death was an example of the same principle by which all for whom Christ died also died with Him and rose with Him (end of v14).

All men sinned in Adam. “Through one man, sin entered the world” (v12). Adam was our federal representative. Even though the word for “man” is not the male-specific word, v14 calls him out by name. His wife sinned too, but it was in him and in his sin that we all sinned.

Already, in the garden, all men had sinned. They transgressed the law of a covenant in which death had been threatened, thousands of years before the Mosaic law. Their sins were not “according to the likeness of the transgression of Adam” (v14). But they still received the covenant curse of that transgression: death. And this death was not only their returning to dust, but also spiritual death. They came into this world sinners against all the character of God, against that knowledge of God that is written upon all of our hearts (cf. 2:12–16).

All men died in Adam. The sin of Adam, and all of our sins, deserve something far worse than death: the wrath and curse of God. But it was death, specifically, that was the penalty for covenant transgression in the garden, and the fact that men died from Adam until Moses demonstrated that we had all sinned in Adam. In the day that he ate of the fruit, and we with him, we all died. When we come into this world “dead in trespasses” (cf. Eph 2:1, 5), it is because we died in Adam and with Adam on that day.

This is one great reason that it will do men no good to complain that they don’t deserve to die in the future. They are already dead in the past, and this testifies to the dreadful fact that all who descend in the ordinary manner from Adam are “by nature children of wrath” (cf. Eph 2:3).

Adam is a type of Christ Who was to come. Adam *is* a type of Christ. Present tense. He continues to be an example to us. Men continue to come into this world as sinners and continue to die as a result of descending from Adam, in whom we sinned.

It cannot be doubted that men sin and die. From the apostle’s discussion in this chapter, it is evident that people in his own day resisted the idea of Jesus being our federal Representative, and our being united to Him in His own obedience, death, and resurrection. Many resist that idea in our own day, from a perverted sense of justice in which we sit in arrogant and foolish judgment over the truth and reality of how God saves sinners in Jesus Christ.

We are saved through representation by our federal Head, and union with Him, in all of His obedience, in His atoning death, in His resurrection life. And it will not do for us to resist the idea of federal headship or union with a federal head. For, the fact of our sinfulness and death attests that we have all already been represented in a previous federal head. To quote the catechism’s summary of the Spirit’s teaching in this passage: the covenant being made with Adam not only for himself, but for his posterity, all mankind descending from him by ordinary generation sinned in him, and fell with him, in his first transgression.

How do you know that you were in Adam when he sinned in the garden? What else happened to you on that day? If you believe in Jesus, what does that mean happened to you on the day that He was crucified? What happened to you on the day that He rose again from the dead?

Sample prayer: Father, thank You for giving Your Son to be the last Adam, so that in Him we might be brought from a state of sin and misery into a state of righteousness and blessedness. Grant that Your Spirit would continue to apply to us the death and resurrection of Christ, so that we might die unto sin and walk in newness of life, in Jesus’s Name, AMEN!

Suggested songs: ARP32AB “What Blessedness” or TPH433 “Amazing Grace”

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Romans chapter 5 verses 12 through 14. These are God's words. Therefore justice through one man sin entered the world. And death through sin. And thus death spread to all men. Because all sinned. Four until the lossin was in the world. But sin is not imputed when there is no law.

Nevertheless, death rained from adam to Moses. Even over those who had not sinned. According to the likeness of the transgression of atom. Who is a type of

him who was To come.

So far the reading of god's inspired and inherent word. The apostle begins here. He's building off of the fact that we have union with Christ. That we rejoice in god through our lord, Jesus Christ through whom not just through whose death, not just through his blood. But now through him through whom We have now received the reconciliation.

And so we have god himself. In the lord, Jesus Christ. Verse 11 said and he's going to be making a case that Um, Everything that we have, the righteousness that we have the life that we have, the eternal life that we have is in the union. With Jesus Christ.

Um but he as soon as he begins to say therefore just as one man, enter the world and death through sin and thus death spread to all men because all sinned Um he does not at that point finished the thought or starts to finish that sentence, even until verse 18.

So we're going to actually going to spend a couple of weeks in this aside. That the spirit carries the apostle to write. In order to prove this reality of federal headship, Uh, and the union with our federal head in which not only, is he a representative of us, but there, there is to some extent a union with him in which we act in his actions.

And so, What we see in. These three verses, especially Is that all men sinned in Adam and that all men died in Adam. And that one of the reasons was, Because the lord was giving what happened to all humanity in Adam. As an example of what. Happens to all of the new humanity.

The elect humanity. In the lord Jesus Christ, who is their federal head and representative? Um, so that just as Adam, being your representative, you sinned in his sinning. Uh, but Jesus being your representative and the new humanity through faith and him, you obeyed in his obeying Adam being Um, you're representative, you died with him in his dying.

And so we are spiritually dead already. When we come into this world, And physical death is actually a secondary. Uh, sort of death. Um, But when you believe in Jesus Christ, you find that you are one of those elect persons of whom he is federal head. In a new humanity.

And in his dying on the cross, you died with. And And in his rising again from the dead. You have been. You have risen again from the dead with him. And even we learn from places like, an Ephesians. In his ascending into heaven and sitting. We have been. Not just ascended with him, but Effusions, talks about our being seated with him in the heavenly places.

That where Christ, our mediator has taken his seat. He has done. So as a public person, he has done so, Uh, in union. Uh, with us, he has not stopped being united to us. To sit on the throne of heaven. That does not mean that you rule heaven. Uh, but that you are united.

To him. Who rules heaven? And so, There's these Uh, great, big realities that are true. Of our representation by Christ and union with Christ. And so, He takes the time in verses. 12 through 17, the first portion of which we have today. Verses 12 through 14 to show that this is a truth.

This is a reality. It says therefore just as through one man sin entered the world and death through sin. And thus death spread to all men. Because all sinned. And now he is saying for which sin Do we die? That's the question. And yes, we commit our own sins and they are all deserving of death.

And they. Uh, they are against the law of God as written on our hearts. And they're all deserving of how because they are against the glory of God. But for which sin is the The penalty of death. Um, Prescribed isn't the exact right word. I can't remember the word right now, but the the sin that the penalty, that the law demands, that that sin has Um, And he goes on to say for until the loss and was in the world.

But sin is not imputed, when there is no law. So, where did this sitting come from? Where is this infamous? Nevertheless. Death. Reigns from Adam to Moses. Even over those who had not sinned. Okay, so Until the law sin was in the world. But sin is not imputed when there is no law.

So the sinning had to come from somewhere and the imputation of the sin, the penalty You know, people received the penalty for their sin, it was reckoned against them or counted against them, or imputed to them. And he says, Even before Moses came. Death, reigns from Adam to Moses.

And, The law. The, the given. Explicit. Uh, law. Where Death was assigned for something was not given. Um, now there is in Genesis 9 Um, the the writing of Uh, he who sheds man's blood by, man, his blood shall be shed. Uh but again that's a different sort of transgression.

And the not everybody who died in fact the great majority of those who died did not actually shed man's blood. So even over those who had not sinned and in this case, it's according to the likeness of the transgression of Adam Who is a type of him who was to come.

And so what he's saying is Everyone who died from Adam to Moses. And even everyone who dies now, We die for eating the forbidden fruit. We are sinners. Because we ate the forbidden fruit. We were in Adam. So therefore just as through one man sin entered the world and death through sin and thus death spread to all men because all sinned We all sinned.

In Adam. Did all mankind. Fall. An Adam's first transgression. All mankind. Descending from Adam by ordinary generation. Or the covenant being made by that, I'm not only for himself but for his posterity. All mankind, descending from him, descending from him, by ordinary generation. Send in him and fell with him.

In his first transgression. This is where that comes from. In the Bible. This is where God teaches us. The truth, the reality. Of. Federal headship. Representation. And then union with our federal head. In his acts. Now, this is bad news for us because not only did we all sin We all died.

Yes, we all do die at the end of our life in this world. Well. Except for, Was an Enoch and Elijah. Um, But that is not the rain of death. The reign of death is both our death at the end of this life and the dead state in which we come into this life.

We are dead in our trespasses. We are dead in our transgressions that language from Ephesians chapter 2 that trespass transgression language. Is the same as the transgression language. At in verse 14 here, where Uh, we have violated the covenant of works in Adam. And that's why we are conceived in iniquity and born in sin.

That's what David. Is confessing in Psalm 51. He's not just confessing his sin with Bathsheba, he's not just confessing his sin against Uriah. He's not just confessing

his sin in the entire cover-up as sin against Job and everyone else. In the cover-up. He's confessing. That he has been worthy of the wrath of God.

Ever, since he came into this world as a spiritually dead sinner and the moment that he was conceived, This is why Christ had to be conceived by the Holy Spirit. In the womb of the virgin, Mary of her substance. Yet without sin. So that it would be. So that Jesus is not in the first atom.

But he comes as the last atom. One who is the federal head and representative of a new line. But because those who are united to him, As those of whom he is the federal head because we are sinners. He doesn't receive. He didn't sin. Um, in atom. But he has counted against him on the cross.

All of the sin of all those who belong to him because of our union. With our federal head. And so, Um, John the baptizer. Recognizes that Jesus has no original sin or sin of his own. Uh, to repent of his baptizing with a baptism of repentance. And he says me baptize you I need you to baptize me.

And Jesus receives his baptism. To prepare him for his earthly ministry. And to indicate, That his union with us. But we send an atom. And we died without him. We were dead before we existed. And we were conceived in an equity and born in sin. There is no such thing.

As an innocent human being, there's no such thing as an innocent embryo. So, all men send an atom all men died in atom. Uh, but the reason For this reality is then given At the end of verse 14. Who is a type? Of him, who was to come. That.

The first atom was a type of the last atom here. It's The type anti-type language. Actually, you can see now comes from the Bible The anti-type is the original of which the type is a model, but usually, Uh, we use a type anti-type language to talk about when the original is going to appear later.

And the The one that is a copy or a pattern. Um, of the original comes first. And so God gives the type first and then the anti-type comes later. And so, the type is, is Adam. Because Jesus is coming. And when Jesus comes, he's going to obey and all those whom he represents.

Are going to obey in him. And when he dies and atoning death on the cross, not just a punitive death, this is the punishment we deserve. But an atoning death. This is the completion of all that was deserved, so that it can then be removed because it's done. The, the penalty the curse upon the sin is completely satisfied and the guilt is gone, Because this is going to happen when Jesus comes into the world, as the federal head of his people.

And when we believe in him or united to him through faith, we find that we are united to him in his death, where you're united to him, in his resurrection, we are united to him in his everlasting life. Because that was going to happen. The fall happened in the way that it did.

As a type as an example. Now, there are people who Reject, the idea of Jesus being They're representative. You say well it's not fair. That one man would die for another. How could how could he obey for others? That doesn't work. I don't agree with that. Well. You're not God, you're not in charge, you didn't create reality.

You are not. Whose character is inherently just and all other justice is determined by it. So what you agree with is fairly irrelevant But it's also irrational. Because you can see. That everyone comes into the world spiritually dead. You can see that they're all sinners. You know, it about yourself.

And you can see that all men die. That this penalty that, you know, in your heart, you know, in your mind Is the penalty for sin. Everybody is subject to it. So this happened somehow? So even the person who doesn't know a thing about Adam or refuses to agree that their will is not evolution but that all humanity came from the man and the woman and that the man was actually first in this case and that he is the federal head.

We did not fall in Eve, we fell in Adam. Even if they don't agree with all those things, they can still see and are experiencing the result the reality of those things. And so the Holy Spirit by the pen of the apostle of Peter comes to us. And he says, You can see the sin, you can see the death.

You were there in the garden in your federal head. Adam You send in him. You fell with him. You died then. And that is how you came into the condition you're in now. Being someone who started out from your conception as a sinner and even now, after you have a new nature, you still have that remaining sin, that is like a law within your members.

He's going to say in a couple chapters from now. Says, that's how All of humanity, came to be in that condition. That's sure. Well, here is something that is just as sure. Therefore, just as through one man, Then verse 13 or sorry, verse 18. Therefore, Even so through one man's righteous act.

The free gift came. To all men. Resulting in justification of life. And you can be as sure. About. Being righteous before God and alive forever, spiritually alive. Forever. If you are a believer in Jesus, As you were sinful before, God, spiritually, dead, and subject to everlasting death. Because you are a descendant of Adam.

And so, he's working on us to draw. Uh, from the type, the example that God built in on purpose. To the anti-type. The Lord Jesus. To give us to strengthen for us, our certainty of righteousness and In Christ, our certainty of life in Christ. Praise God and may the Spirit.

Give us that certainty. Let's pray. Our Father in Heaven. This was A little bit of a. Mentally challenging. Portion of your word for us. We thank you for it. We thank you. For the way you so ordered history and even the fall of our first parents Um, and our sitting and dying in Adam.

We thank you for planning it in such a way that it would then. Be useful to us for the assurance that we may have of righteousness in Jesus and life in Jesus. We pray that your Spirit would Uh, help us that he would. Uh, lead us and meditating upon This truth.

That we would be more and more convinced. Of Christ's great headship, and federal representation. That we would know that we were in him as he obeyed and marvel. And delight marvel at and delight in his perfect obedience. And that we would marvel act and delight in. Has indestructible life.

And that your Spirit would bring home to us that in him. These now, our hours. And that they cannot be lost. And so stir up our faith in your son, our Lord Jesus. We ask by the help of your Spirit. Amen.